

1

Dear Robert, Oct 27, '9:

I am glad you liked the tape. Although we have heard before what Kheen Sujin said, we have to hear again before it sinks in. For me too there is so much to consider, like: hating one's akusala, clinging to an image of self being kusala. about kammavipaka in one's life. One hears loud noise all the time from the children who live above, but the it is only hearing conditioned by kamma, only the reality. And so the aversion is only a reaction back to reality instead of the conventional world. many reminders to realize the difference between these two worlds! The reminders are so precious, - transcribed great parts and now I will try to work them into an article for many to share. Your remark: stealing a Dhamma book etc - I agree: different moments. The part about the Duchess etc I found too speculative. Gabi liked; motivation is another word for lobha (tape 4.) I liked best the discussion in the car during the long traffic jam (tapes 2 and 3 especially.)

about a monk who does not confess a break of Vinaya.

I think he neglects his duty as a monk. He does not realize the danger of his wrong. It would be difficult to make progress.

I do not know the commentarial passage on someone who believes the thought of giving is sufficient. Some people think they will give but they do not perform the giving. We can think so many things. But if you believe that that thinking is the same as the kusala action, you have no right understanding about realities.

2. Experiencing anicca of every thing; rather vague, more like theory. It would have to be of the present reality, but first one has to know nāma as nāma and rūpa as rūpa.

1 according to condition) ~~anicca~~ arising and
2 " " instant) ceasing.
When " was meant I used to think only of 2.

Dīghanikāya II, p 34 Mahā-
padāna sutta: par 11. at end:
Whatsoever has a beginning, in that is also inherent the necessity of passing away. In Pāli (Words, my p. 285, lesson 26) the words samudaya dhamma and nirodh dhamma are used. This is clearer. The meaning here is not the

3

realisation of the 4th. ³vipassanānāna. only, it must be more
So long as there is ignorance
there is arising and falling away
but this is dukkha. But when
one has realised arahatship,
no more ignorance, there will
not be rebirth, no arising in the
future, nirodha, but nirodha
for good.

We read in Vinaya IV. (maha-vassa) p 54, that Assaji said
to Sariputta;

Those things which proceed from
a cause, of these the Truth - find
has told the cause (hetu),
And that which is their stopping
(nirodha), the great recluse
has such a doctrine -

Sariputta understood; "whatever
is of the nature to uprise all that
is of the nature to stop" ^{he understood}
Thus the Buddha taught
(the cause (of dukkha) and
also the stopping (nirodha))
He realised the 4 noble Truths

In the different translations
different words are used, and
sometimes we may not think
of the noble Truths, but only
of arising and falling away of
the moment.

You will come across more
texts I am sure. —

4.

now back to Visuddhimagga,
especially p 737 above:

also rise and fall in 2 ways —

rise according to condition ^{through seeing} truth
of origination. rise and fall
according to instant; Truth of
dukkha, because what cannot
stay, like seeing now, is dukkha

Another test: middle III, p 169, ex
Wonderful and marvellous Qualities
the feelings that arise in the Tathagata
are known, known they persist, known
they go to destruction. . . . Here also,
I think we have to keep in mind the
four Truths, and not merely the
rise and fall at the present moment.
But I am no authority!! I do not
have the commentary to this Nikay
but will keep in mind these points,
looking for them in other commen-
taries.

It is all difficult for us to follow,
because right now we imagine that
we have to think about it. But
panna can realize all this when
the time is right and panna develops

The four noble Truths; is only
theory for us at this moment.
But they can be directly realize
without thinking is the story "about
them".

Ignorance is so active covering
up! It operates by its self,

you don't have to do anything!
5
See Dispeller of Delusion I

• P172 understanding grasps,
but ignorance, when it arises does
not allow it to grasp - by seeing..
by plunging and entering...
ignorance does not allow it to
consider rightly - does not allow
it to reflect... It yokes to the process
of existence -
every time we cling there is also
ignorance, but we do not know the

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next time I go to the printer.

Sariputta realized immediately
that seeing now is dhamma, that
it is part of the cycle - Seeing
has conditions, not only the
instant conditions, also a deeper
lying one, namely ignorance and
craving which causes us to be
in the cycle so that we are seen
now. Sariputta understood
all that when he heard assaage.

I liked all Khen Sujin's
remarks about seeing dhamma
as dhamma, good to hear that
again.

Best wishes,
Mind